

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase:
So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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THE LAMANITES.

BY JOHN NICHOLSON.

The subject as to who the Indians or Lamanites are has been so frequently treated upon in the *Instructor* that the writer supposes that most of his readers already know who and what they are, and he will therefore confine himself mainly to narrating circumstances connected with and making allusions to what appears to be a great movement that is going on among them at the present in this part of the country. The Elders of the Church of Jesus Christ have preached the Gospel among them a good deal, especially in past years, but apparently without any visible effect; but their eyes are now being opened to the principles of truth, and hundreds of them are being baptized.

Here is a quotation concerning the Lamanites; the 12th paragraph of the 12th chapter of the Second Book of Nephi; Book of Mormon:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there

shall be many which shall believe the words which are written, and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them, wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God, and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

Let us see whether this prediction of the great prophet is beginning to be fulfilled. The following dispatch was published in the *Deseret Evening News* on the 2nd of June last:

"Deep Creek, Utah, June 2, 1874.

"One hundred Indians were submerged and confirmed into the 'Mor-

mon' faith here yesterday, by Indian Interpreter Lee, from Grantsville, and three others whom he deputed as assistants; sixty minutes were consumed in the operation, a heavy rain prevailing at the time."

The interpreter mentioned in the foregoing is Elder William Lee, of Grantsville, and the assistants alluded to were Elders William H. Lee, of Tooele (not a relative of the other), Edwin Tadlock, President of the Deep Creek Branch of the Church, and James Worthington, of the latter place.

The circumstances which led to the sending of that dispatch to the *News* should be interesting to every Latter-Saint, as showing plainly that the Lord is working visibly among the remnant of His people, in fulfilment of the predictions concerning them, and in confirmation of His promises to their fathers. The writer will give them, as accurately as his memory will serve him, as he received them from the lips of Elder William Lee, and as he assured him he had received them from the lips of Torbuka, a leading chief of the Goshutes. The narration has also been confirmed to the writer by other parties more or less acquainted with the incidents.

It appears that some time last spring Torbuka and the greater portion of his band were encamped some distance west of Deep Creek, and that one night he had a singular and very pleasant dream, in which he thought he saw a beautiful meadow, through which flowed a fine stream of clear water. He thought he saw Elder Lee, who told him that himself and people must wash in that stream. In the morning when he awoke he had very pleasant feelings. He arose, and, as there was a creek near by, he told his people they must go and wash themselves in it, and they did so, he doing the same himself.

Subsequently Torbuka was sitting alone in his tent, when a man entered, whom he afterwards described as having a white or rather a grey beard, and a very handsome countenance. As may be imagined, he had peculiar feelings on seeing this stranger enter so suddenly. He gazed at this personage for a few moments, when he, the

stranger, addressed Torbuka, the substance of his words being that the time had come for the Indians to be buried in water, baptized; that the "Mormons" were their friends; that they had a book which told about their fathers, that Brigham held communion with God, and they must hear him. He also told Torbuka that the enemies of the Indians had driven, robbed, plundered and abused them, but that the time when their enemies could do that was nearly past, that the time had almost arrived when those who had wronged them would be like the "dry wood upon the mountains, that would be consumed, and they," the Indians, "would walk over the ashes."

The stranger then left, and Torbuka, being curious to know in what direction he had gone, walked towards the corner of a bluff, around which the personage had turned, but when he reached that point, so that he could see the open country, the stranger had disappeared, but in what manner Torbuka did not know.

After this two personages together visited Torbuka in the same manner, and, after repeating what the first visitor had said, word for word, departed in the same manner. Torbuka said that one of the two was considerably taller than the other.

Subsequently one of the personages appeared again to Torbuka, making the third visitation, and the things that had been uttered at the two previous visits were exactly repeated.

The writer understood from brother Lee, that the most of the foregoing was related by Torbuka himself, in the vestry of the Grantsville Meeting House, in the presence of several brethren, brother Lee interpreting.

Those were the incidents that led to the subsequent circumstances which caused the sending of the dispatch to the *News*; for after those plain manifestations Torbuka soon made up his mind as to how he would act. He gathered as many of his people together as he could reach and started for Deep Creek. On arriving there, about the latter end of May, he caused a dispatch to be sent to Interpreter William Lee, at Grantsville, asking him to come to him, as himself and people were waiting to hear what he had to say, and to

do as he should advise.

By counsel of Bishop John Rowberry, brother William H. Lee took his team and wagon and went with brother William Lee, interpreter, to Deep Creek, where they found Torbuka and his people awaiting their arrival.

Interpreter Lee preached the Gospel to them, explaining the principles thereof in as simple a manner as he could, to meet their capacities. At the conclusion of his remarks he said to them: "All you who wish to do as I have told you, according to the commands of the Great Spirit," or words to that effect, "follow me!" and he walked off towards a stream about half a mile distant, and was followed by all the members of the tribe present, men, women and children.

On arriving at the stream one of the brethren went into the water, while the others stood on the bank, and while he in the water baptized the Lamanites in the name of the Father, Son and Holy Ghost, by authority from Jesus Christ, as they went forward, those who stood on the bank confirmed them by the ordinance of the laying on of hands, those confirmed being seated on a chair, which had been taken there for the purpose, while the ordinance was attended to.

So much in earnest were these poor Lamanites that the women actually held out their little children to the Elder who was in the water that he might baptize them also, and were only satisfied when they were informed that children were not baptized until

they were eight years old, but that they could be blessed by the servants of God, and afterwards the little ones were taken in the arms of those Elders and blessed.

While the baptisms and confirmations were proceeding, as stated in the dispatch, the rain commenced to pour down, but this was not heeded, and the good work went on until all had been brought into the fold by the door of baptism, after the likeness of the burial of our Lord and Savior Jesus Christ, and coming up out of the water after the likeness of His resurrection.

Those Lamanites rejoiced, as did also the brethren who administered to them the sacred ordinance of the Gospel, a spirit of peaceful solemnity resting upon all.

Besides the baptizing and confirming of over a hundred of those people, as above described, seven of the most intelligent of the men were ordained Elders, and instructed in the duties of the calling of that office, and subsequent events give every indication that they have been very industrious and zealous in telling their brethren in various parts of the things they had received.

As Elders William Lee and William H. Lee were passing through Scull Valley on their return home on the 7th of June, they met with fifteen others of the tribe, whom they then baptized and confirmed, administered the sacrament of the Lord's supper to them, and blessed their children.

(TO BE CONTINUED.)

POLYGAMY.

BY W. HEPWORTH DIXON.

Salt Lake City, Jan. 1875.

Are plural families still increasing at Salt Lake in spite of hostile sentiment and repressive law?

At first blush, it might seem an easy thing to answer yea or nay. Such high events as marriages and sealings must be matters of record, and the Church books used to show the actual state of facts. But I have sought in vain for any official detail.

"Are plural families increasing or diminishing in your Church?" I ask Apostle Taylor, as we wander through the Temple block. "Increasing surely," he replies, with a sort of gentle snap; "why not? It is the will of heaven; we have to live our faith out openly before the world; and all good Saints are trying to obey the will of God."

"Yet, Elder, I observe that some of

my old acquaintance seem falling into Gentile ways of thought, and into Gentile ways of life. There's Jennings. When I first knew him, he had two wives, and people told me he was likely to seal two more at least. I find him living with a single wife. One lady is dead, but he has not taken another into her place."

"Well, in the city you may note such cases; for a Gentile influence has been creeping in no doubt; and business people are the first to see things by the worldly eye. But in the country you will find a pastoral people, eager to fulfill the law and to accept the blessings offered to obedient Saints."

"You mean to infer that the rich are giving up polygamy, and the poor are taking to it?"

"No, we should not like to put the matter so. Some worldly men are weary of obedience to the law, while others, pure in heart and true in faith, are ready to assume their cross."

On every side I find good evidence that the practice of polygamy is changing ground, but do not see as yet much evidence that the number of plural households is diminishing. Eight years ago, there were about five hundred polygamous husbands living in this Territory. I think the numbers may be still about the same. This is the fact of facts.

Apart from the habit of sealing wives, which is a practical invasion of his neighbor's right, the Mormon settler is a man not unlikely to stand high in the opinion of his fellow-settlers. As a grower of corn, as a raiser of stock, and as a hewer of wood, he has very few equals on the western bank of the Missouri river. Taking men in the rough, he bears a good name for fair and square dealing, and in the market-place his word is worth at least as much as that of other men who buy and sell. Nobody cares for his mere opinion. In America the Constitution and the public sentiment are dead against intruding on the ground of creeds. A Mormon might give his heart to Joseph, to the sword of Laban, to the golden spectacles, and other mysteries of his Church, without exciting a single female's protest or a single miner's curse. It is the sealing

and secluding of women that provoke impatience with the Saints. "Look, sir!" cries a Gentile across the table, is it right for a fellow to have twenty wives! I tell you, sir, this Mormonism is our shame, and we must wipe it out." The gentleman swears a fearful oath, which need not be reported; but there glares an emphasis from his eyes more marked than anything in his words. You may not talk to him about the course of law; his anger is too hot. You cannot reason with a lightning flash.

For several years the public law and public force of the United States have been directed at polygamy in Utah. Means both fair and unfair have been tried. Grave men have often had to shake their heads about the course adopted towards offending Saints. In the first place, exceptional legislation has been used; and in a free country, governed by majorities of votes, exceptional legislation is often a danger, always an offence. It looks as though the law would not suffice. In the second place, a camp has been established near the New Jerusalem; an American city, with a natural claim to live according to the will of the majority of citizens: This camp has been established, with the object, openly avowed, of preventing the majority of citizens from living by their own lights; and therefore is, in free America, an utterly abnormal fact. In the third place, the common law, including trial by jury, has been practically suspended in this Territory—for a denizen in Salt Lake City is not, as in other parts of the United States, allowed fair trial before his neighbors and his peers. These things suggest the failure of attempts at government for the people by the people; therefore, the failure of American institutions! Nor can a serious thinker tell where the reformers may be good enough to stop. A Western man, who has been named to me as not unlikely to be some day made governor of Utah, cries to me, across the dinner table, "Sir, we are a law-abiding people, and, by — sir, we will cleanse the place by fire and sword." "You would employ force instead of law?" "Yes, I'd hang them all, and burn their houses to the ground." "Without

trial, proof, and condemnation?" "Yes, — them! They're a set of outlaws. They have no right to be tried by any court. They're only got to be swept out." A man, who is a candidate for public honors, tells me he has a plan for putting this polygamy down; he would simply close the ports. A merchant, who is present, starts at this idea—"That would be against our public policy." "Then — our public policy," exclaims the hot reformer; "all these Mormons come to us from Liverpool, and I would close the ports against them." A lady asks him how he would know them. "Easily," he cries: "I would put them on oath, and I would send back every man and woman who could not answer squarely." "That," says one of our neighbors, "would be contrary to the very first article of our constitution." "Would it? Then — the constitution."

Serious men may well despond on finding such things done, such sentiments expressed. A man who loves liberty must feel that an exceptional law, a military post, and a practical suspension of trial by jury, are disastrous facts; sad evidence that, in the sphere to which they apply, the theory of popular government has broken down. America is a democratic country, where the law for one is supposed to be good law for all. One vicious principle, though introduced with pure intentions, may be fatal to the common weal. A little leaven leaveneth the lump. A system made for Utah may be carried into Arizona or Colorado. Who, indeed, can say with certainty that the system of governing by the sword instead of the popular will, may not be introduced into every state and city of the South?

Considering how much pure sentiment has been enlisted in the cause, I cannot say that the interference of judge and soldier in the Mormon homestead has been happy. Twelve years ago, Congress passed the first exceptional law against polygamy; an act well meant, but faultily conceived and still more faultily framed. It had the flaw of being designed to punish past offences. The moment it was signed, the Mormons challenged a direct and public issue on its leading clauses; a challenge which the law

officers of the United States in Utah found it necessary to refuse. No doubt, their difficulties were very great, for the act was meant to punish a man for having married two or more women; and marriage is an act which has been carefully defined by law. Sealing is not marriage in the legal sense, and proof that a man is sealed to several women is no evidence that he is married to more than one. In order to remove this obstacle, the Mormons offered their enemies a case. One of the Elders undertook to confess his marriage to more than one woman, so that legal proof of his offence would not be required. Brigham and his court of Bishops were so confident that the act was contrary to the Constitution, therefore null and void, that they were willing to vacate their strong position of defence and come into the open, where the contest might be fought on the mere ground of law. They wanted the decision of a Gentile judge in Utah, so that they might carry an appeal into the Supreme Court of the United States. The local magistrates' officers declined this offer, giving as their reasons that they had to wait instructions from their legal chiefs. Instructions never came, and so the law was left a mere dead-letter on the statute books. I verified these facts myself in Washington. Both Chase and Seward told me, in effect, that there were doubts about the act, and Government was afraid of an appeal. To this day nothing has been done to put it to the test. A practical victory for the Mormon cause.

In lieu of this dead letter, Justice McKean, who came into the Territory with a party mandate to improve polygamy out of America, endeavored to entrap the Mormon Bishops and Elders in the meshes of one of their own laws. He got up a charge against Daniel H. Wells, George Q. Cannon, Brigham Young, and others of "lascivious cohabitation." Hempstead, United States attorney for Utah, the proper public prosecutor for the Territory, declined to help him. Hempstead was aware that no one in Washington desired to have a case on polygamy brought before the Supreme Court, and the pretended lascivious cohabitation either meant polygamy or

it meant nothing. No other charge was on the cards. McKean thought otherwise. The judge, I am told, hardly knows a rule of law from a party cry. He said the Mormon Elders might be tried on this charge of lascivious cohabitation. Where was such a crime defined? Not in any statute book of the United States. Then where? A Mormon Parliament (Legislature) had made a law against immorality of life. But how, asked Hempstead, could this law be turned against themselves? A law is always to be interpreted according to the known intentions of the legislators. "I will interpret their intentions," said the judge. Hempstead resigned. McKean appointed two successors, under whose indictment warrants were issued against several Elders, who were held to bail on various charges, including the charge of lascivious cohabitation. Nothing came of this unseemly course. On an appeal being carried to Washington by the first party condemned, Chief Justice Chase, speaking in the name of his brethren on the bench, pronounced the

whole course of McKean's proceedings in Utah to be unlawful. The parties in arrest were liberated, and the bails of all of them discharged. The Mormon cause, including that of polygamy, secured a second triumph, and the Mormon Elders stood before the world as men who had suffered from an unjust judge, and had been delivered from their enemies by the power of the law.

They now feel themselves strong enough to take up an advanced position. Till the present year they were content to be represented at Washington by Captain Hooper, a man who has never entered into polygamy. Now they have sent George Q. Cannon, an Apostle, with four wives, who stands upon the floor of Congress and addresses all America in the character of a polygamist, in defiance of the law of 1862. Congress has confirmed his election and admitted him to his seat. The Mormons claim this admission as another triumph for their cause.—*Liverpool Mercury*.

INCREASING INTEREST IN THE GOSPEL.

There are indications of increasing interest, in various parts of the Union, in what are generally termed "Mormonism" and the "Mormon" people. We are frequently in receipt of letters from various parts in the northern, eastern, and southern States, inquiring into the nature of the principles professed by the Latter-day Saints, and desiring to purchase the publications of the Church, descriptive of the doctrines thereof.

Not unfrequently we also receive expressions of a desire that some of our Elders would happen around the writer's locality, and offers of paying the expenses of any such travelling Elder are made.

These facts are indicative of a desire to know more concerning our people, their principles and practices, and the great work in which they are engaged, and indicative also of a wide-spread dissatisfaction with the present religions, social, and political condition

of the Union at large.

The manifestation of this spirit of inquiry causes extended circulation in the States of the *News* and the various pamphlet and book publications of the church, and it is hoped will be the means of bringing many people to the knowledge and obedience of the truth.

While there are many nations and peoples in the Old World among whom, from a variety of hindering causes, it is difficult if not impossible to publish the Gospel freely, it is also a matter of congratulation to all lovers of the truth that many representatives of those bound up nations and peoples emigrate to the United States, where they hear of the Gospel, and where they can have free access to the publications and Elders of the church, and be instructed in the principles of salvation. They can then write back to relatives and friends in their native countries, and bring them also to a knowledge of the truth. Thus, in one

way or another are the principles of the Gospel of Jesus Christ spread abroad, not only in this nation, but in

many nations far away over the wide ocean.—*News.*

WOMAN'S VOICE.

My whole heart is in this kingdom, and I have a desire to do all the good in my power to promote its interest. I often reflect, what a blessed people we are, gathered up here in these valleys, where we can listen to the word of the Lord through His Servants and receive holy ordinances and blessings which the world know not of. How thankful we ought to feel! Still, I notice that there is a careless, indifferent spirit making itself manifest in our midst. What is the cause of this? Is it because our worthy President tells us that the time has come for the "United Order" to be established among this people? I think that those who are living their religion and attending to their prayers and privileges, will bow down to the Lord with thanksgiving and praise that they are, through the providences of His Almighty care, permitted to see this day. Still the Scriptures tell us that there is to be a great falling away, and that a dividing line shall be drawn. The time has come when we must either serve God or Mammon. When we should examine ourselves, pray earnestly to our Father in Heaven for His Holy Spirit to be with us that we

may learn our true position, what we have been placed here for and what is required at our hands. I can bear testimony to the truth of the Gospel, and I know that the "United Order" is from God, and unless we obey the same we shall never be permitted to return to the celestial presence of our Father in Heaven. For we know that order is one of Heaven's first laws, and that God is a God of order, and where confusion reigns, His Holy Spirit will not dwell. I will say to those who do not understand it, do not say a word against it, neither against Plural Marriage, for they are Heaven's divine laws and must not be trifled with nor lightly spoken of. We may ask ourselves the questions, Are we wise or are we foolish? Have we got oil in our lamps or are they gone out? And then strive to sustain the servants of the Lord by our faith and prayers, and give heed unto their counsel, bringing our minds and wills into subjection to the priesthood and be ready to be led and dictated by the same, that we may receive the welcome words, well done, good and faithful servants, enter into the joy of your Lord. J. R. B.

—*Woman's Exponent.*

SELFISHNESS.—Live for some purpose in the world. Always act your part well; Conduct yourself so you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, and are forgotten almost as though they had never been. They are, while they live, like some pebble lying unobserved among a million on the shore; and when they die they are like the same pebble cast into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Whose tears have they dried up? Whose wants supplied? Whose misery have they healed? Who would unbar the gate of life to readmit them to existence? What face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh, a stunted, dwarfish, miserable shrub.

He that scoffs at the crooked should go very upright himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 16, 1875.

WHAT SHALL WE DO TO BE SAVED?

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WE have taken some interest in observing the various aspects of the religious movements now going on in Liverpool under the management of Messrs. Moody and Sankey. We have attended two of their meetings and have carefully read the reports and correspondence appearing from day to day in the papers concerning them. The great object of these revivalists seems to be to awaken in the people a desire for the salvation of their souls; certainly no worthier or more important subject can be found to attract the attention and engage the earnest inquiry and solicitude of mankind, nor that deserves a more candid and impartial investigation. For what will it profit a man though he should gain the whole world if he should lose his soul. The next object, which is of equal importance, is to point out the way by which this matchless salvation may be obtained. Although the first may be a herculean task—a mighty work—to break through the hardened crusts of infidelity, surrounding the hearts of the worldly-minded, and invade the confines of spiritual darkness, ignorance and sin, and catch away from eternal death as brands from the burning, the willing captives of these darkening powers; we think the second seems to be even a more difficult task, notwithstanding the great plainness and simplicity which are claimed as being the characteristics of the plan of redemption and eternal life, taking the present confused state of Christianity as the test.

We have for the greater portion of our life, been an earnest inquirer after truth, and have ever endeavored to keep our mind free from prejudice and open to investigation and conviction. With this view we attended the services in Victoria Hall, on Tuesday and Wednesday evenings, and listened attentively and anxiously to learn the way of life, if Mr. Moody was able to teach it, but at the conclusion we turned away, no wiser than at the beginning. We were born of pious christian parents, in a christian land, and from our youth up we had been taught the Scriptures, believed them to be the word of God, given by inspiration, to be profitable for doctrine, exhortation, reproof, &c., and that Jesus was the Christ, the Son of the living God, and the Savior of mankind. Mr. Moody's discourse on Tuesday evening was therefore not new to us, nor could we derive any practical benefit from it—for, in the language of a certain anxious inquirer of former days—"all these have I kept from my youth up;" therefore so far as the discourse of that evening was concerned we yet lacked something, which, though differing perhaps from the one thing needful in the case of the young man of the Scriptures, we felt was as absolutely

essential. The next evening the gentleman gave us, as he said, the other side of the all-important subject, which was, not only that Christ was anxiously and earnestly seeking after sinners, but that it was the duty of the sinner earnestly to seek after the Savior. So far as the necessity and importance of this great duty was concerned they were urged with considerable force of illustration and reason, and with marked earnestness on the part of the speaker. But how shall the lost seek the Savior, that they may find him?—in the language of Scripture, "Men and brethren what shall we do?" Mr. Moody has told us that all that we can do is to "believe on the Lord Jesus Christ with all the heart." Now if this be true, salvation is indeed made easy, and the way is plain. And we do not say that salvation is not made easy or that the way is not plain, but "reason must be justified of her children" and knowledge is essential unto salvation, for "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." This is, as we understand the Scriptures, and Mr. Moody, and the entire Christian world claim their authority from them; they should therefore be accepted as the universal Christian standard.

Presuming them to be so, we will proceed to examine a few texts—to some of which Mr. Moody has referred bearing upon the question, "What shall we do to be saved." When the young man said to the Savior, "What good thing shall I do, that I may have eternal life?" The answer was not "believe on the Lord Jesus Christ"—"but if thou wilt enter into life, keep the commandments." He evidently believed, as we do, as Mr. Moody does, as all good Christians do, but this did not seem sufficient in this instance, therefore the exhortation to keep the commandments,—but even these he had kept from his youth up, then what lacked he? Was not this sufficient? No! "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." But this was too much for the young man, as perhaps it would be for good Christians now-a-days, and he turned away sorrowful for he had much riches. Not that we believe the principle involved here is the actual selling and giving away of the property of the rich to the poor, but that implicit *obedience* unto God is meant, as well as the necessity of counting all things as filth and dross as compared with the excellency of the *knowledge* of God.

Saul, of Tarsus, was a very wicked sinner, vile enough we think even to fill Mr. Moody's idea of a sinner ripe for the cleansing blood of Christ. He was famous for persecuting the Saints at Jerusalem, and was the terror of all that called on the name of Christ. But as he journeyed to Damascus, armed with authority from the high Priest, to drag, bound unto Jerusalem any of the disciples of Christ he might find "whether they were men or women," he was struck to the earth and heard a voice saying—"Saul why persecutest thou me?" and when that voice declared "I am Jesus whom thou persecutest." Saul believed, was astonished, trembled and cried out, "Lord what wilt thou have me to do?" This was the great question, he believed with all his heart, he was convinced, he knew it was Christ, but what was he to do, for he was yet in his sins, although he had been converted and had even confessed the Lord. According to Mr. Moody's doctrine, he had found Christ and was saved. But Christ evidently did not think so. Saul was instructed to go to Damascus, and there he should be taught what to do. There this vital question should be answered. When there the Lord sent Ananias unto him, under whose administrations Saul received his sight, was filled with the Holy

Ghost, and was baptized. If believing—even with all the heart—was all that was necessary, why these ordinances and the gift of the Holy Ghost?

When Peter came to the house of Cornelius, he asked why he had been sent for? Cornelius informed him that four days before, while fasting and praying, a man stood before him clothed in bright raiment, and said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." What more need he desire? He had believed, prayed, given alms to the poor; his alms and prayers had gone up for a memorial before God, and an angel had visited him. This was far more than good Christians hope or look for now; but the angel commanded him to send for Peter. What for? Had he not received sufficient? According to modern teachers of theology he had received too much; but according to the Scriptures, Cornelius had, after all this, to send for Peter—"Who shall tell thee words whereby thou and all thy house shall be saved." He did so. Peter came, himself learning that God was no respecter of persons—that in every nation he that fears Him and works righteousness is accepted with Him. Peter knew that not only belief and the fear of God, but also the *works of righteousness* were necessary; but this was not the lesson which he was sent to teach Cornelius and his household, Cornelius had no need of this teaching, he had feared God, had worked righteousness, and had been accepted before Peter came, or Peter would not have accepted him, for he was a Gentile. What then was the important message that Peter bore? For, be it remembered, Peter's message was to be the word of life unto Cornelius and all his house, "words whereby thou and all thy house shall be saved." Let the Scriptures of Divine truth speak, and let Mr. Moody and all men obey. Peter said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he *commanded* them to be baptized in the name of the Lord." Acts 10th chap.

When Nicodemus came by night to Jesus, no doubt in his heart was the question, what shall I do to be saved? and began to preface the question in his mind by a confession of Christ. Jesus perceiving his desire, said, "Except a man be born again he cannot see the kingdom of God;" but Nicodemus did not seem to understand how this could be, so the Savior once more repeated his positive declaration, adding after the word "born," "of the water and of the Spirit," by way of explanation as to the kind of birth required before a man could enter or even see the kingdom of God. Now Mr. Moody comes to the front and tells us this is not what is meant, "but that whosoever believeth in him should not perish, but have everlasting life," and this is "all that we can do," and "all that is necessary." We cannot see why the gentleman might not as consistently declare that our salvation depends solely upon "keeping the commandments." "What doth it profit, though a man say he hath faith and have not works? can faith save him?" inquires the Apostle James. He then answers the question, and concludes by saying, "Ye see then how that by works a man is justified, and not by faith only." Again, "He that saith I know him (Christ) and keepeth not his commandments, is a liar, and the truth is not in him." And again, "Thou believest that there is one God, thou doest well, the devils also believe and tremble." We think Mr. Moody would be nearer the mark if he were to preach more generally the doctrines of Christ and of the Bible.

But to come to the point at once. On the day of Pentecost, when the

Apostles preached Jesus and him crucified, by the power and demonstration of the Holy Ghost, multitudes believed, "being pricked in their hearts," and cried out, "men and brethren, what shall we do?"—"they were in terrible earnest," so were the disciples; this was no time to trifle with this important subject; here were anxious inquirers, earnest seekers, believers, convinced in their hearts. They had sought and they had found Jesus, the Son of the living God, yet the question asked implies unmistakably their earnest desire to know what to do to be saved. Was the answer, "You have done all that you can do"—"you are saved?" This, according to Mr. Moody, was the legitimate answer. But we prefer the answer given by Peter, believing him to be better authority. We will therefore let him speak, and will rest our hopes upon his answer:—"Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

ABSTRACT OF CORRESPONDENCE.

Elder Henry Hughes writes from Merthyr:—"It grieves me to tell you that the state of this part of the country is deplorable, there is over one hundred thousand men out of employment in South Wales, so you can have some idea of the state of affairs here. Nevertheless it affords me pleasure to tell you that we are baptizing a few all the time, and to all appearance there is yet some few honest in heart about here, that will come forth."

CORRESPONDENCE.

ENGLAND.

Bristol, Feb. 6th, 1875.

Prest. Jos. F. Smith.

Dear Brother,—

I arrived at this place after a visit in South Wales of eight days. I passed my time very pleasantly while there in visiting the Saints at their houses in company with brother Henry Hughes, who is doing a very good work in that country in connection with brothers Thomas and Williams, and have the full confidence of the Saints wherever we visited, while at Merthyr I had the privilege of preaching twice in the Saint's Hall, several strangers being present each time, and I felt that the Lord blessed me with much of his Spirit on each occasion.

I also preached at Aberaman and enjoyed myself well in so doing. I feel to rejoice exceedingly that I have

been called on this mission, for I believe that if I live as an Elder in Israel should, that the Lord will enable me to do a good work while in this land, and intend by the help of my heavenly Father and the faith of my brethren and sisters to make this my sole aim and object.

I have visited several of the people in Aberdare, Merthyr, and Newport, who have been cut off the church years ago, and some that have fallen away through the misdeeds of others, "which others" have apostatized and gone to the dogs long ago; one of them died in the Poor-house at Newport, Mon., a short time ago "a perfect wreck." I talked with them long and serious, and encouraged them to come along and be re-baptized, and strive to make lively good Saints, as I once knew them, most of them promised me

they would do so; they all felt pleased to see me, and treated me very kindly, and also brother Hughes who accompanied me to their houses. I believe brother Hughes and the Elders that labor with him will encourage them along, as they have the right spirit and feel an interest in the welfare of all such persons. I arrived in this place on last Tuesday evening at 6.20 o'clock and was met by a lady who heard myself and brother White preach on Sunday, Jan. 24th, the first time she ever heard the Gospel. She said she was very much pleased, and greatly surprised to learn that we preached good sound doctrine instead of carrying on all sorts of games, as she had heard reported, and told me that if I would wait until Friday evening, instead of starting for Nottingham as I intended on Wednesday morning, she would like me to baptize her. I therefore waited and baptized her last evening, and she felt very well, and has strong faith and a good noble spirit.

President Watts requests me to stay here over Sunday, which I intend doing, will leave for Nottingham on Monday morning, visiting three of my relatives between here and that place, and shall make as short visits as I possibly can, as I feel more and more anxious to be at work in the place assigned me. I crave an interest in your faith and prayers, that I may be enabled to accomplish much for the building up of the Zion of our God on the earth. How grateful I feel to my heavenly Father and the brethren that preside over me for what I am to-day, and hope to live so as to merit the great blessings bestowed upon me.

Brother B. H. Watts joins me in love to you and the brethren in the office. May God bless and prosper you, and all engaged in the good cause.

Your brother in the Gospel,

GEO. L. FARRELL.

London, Feb. 8th, 1875.

Prest. Jos. F. Smith.

Dear Brother,—

Knowing the very great interest you have always manifested in the onward march of the Latter-day Kingdom and the spread of the Gospel of Christ among the people, I write you

a few lines advising you of our progress in this part of the mission over which you preside.

I am very thankful that I can report to you that the Cause of Truth is moving steadily onward in this Conference, and that at no period since the commencement of my labors here have the prospects been so cheering as at present. The Saints exhibit more life and faith, meetings better attended and a more earnest spirit of inquiry is evinced by strangers who attend our meetings, from some of whom we receive pressing invitations to visit them, and converse upon the faith and doctrines of the Savior as taught and practiced by Him and His Apostles, and restored to the children of men by the Angel through the Prophet Joseph.

Quite a number have been added by baptism since you were here in November last. Yesterday four were baptized at Spring Baths (London.) And Notwithstanding the inclemency of the weather yesterday, some of our meeting houses were well filled and other names were handed in for baptism.

On Sunday next we have an appointment at Woolwich for a special meeting which Elder Hardy and myself expect to attend.

Elder Fowler will leave in a day or two for another visit to Hampshire and Sussex, where we have prospects of doing quite a work especially in Bosham and Southampton; in the latter place we find great difficulty in obtaining a suitable meeting room, this however as you understand is one of the greatest difficulties we experience in almost every instance, in consequence of the great prejudice in the minds of the people, and their almost entire ignorance of the faith and belief of the Latter-day Saints. Those whose crafts are in danger are still earnestly seeking by misrepresentation to keep this prejudice alive. But we rejoice in the Lord God of Israel, that however much His enemies plan and propose, He still disposes and overrules all things for the good of His people and the ultimate redemption of Zion.

Elder Carrington starts on Wednesday to make another visit to the branches of the church in Berks. Bucks. and Wilts. Elder W. L. Binder has fairly entered upon his missionary

labors, having just returned from a visit to the Saints in Hants, &c.

All are in the enjoyment of excellent health and spirits, laboring earnestly and hopefully for the promotion of the Kingdom of God upon the earth.

Your brother in the Gospel,
R. T. BURTON.

SCOTLAND.

Galashiels, Feb. 7, 1875.

Prest. Joseph F. Smith.

Dear Brother,—When I left Liverpool I proceeded to Glasgow, where I remained one day. I then went to Edinburgh, where I stayed about fourteen days, busy all the time going from house to house preaching the Gospel. I got the few Saints that were there together, and had a meeting and instructed them to meet every Sabbath. A few that I have conversed with are friendly. I think I removed a good deal of prejudice. I then left for Tirnemt, and found two families of Saints there; they were very kind to me; from there I came to Galashiels—have found two families of Saints here of old-standing. I am going to meet with them to-day. There is another family in Selkirk.

My former wife—who refused to accompany me to Utah, has been and applied to the parochial board for relief, on purpose to annoy me. They have had me before the Sheriff—but their proceedings were all illegal, so I have to be tried on Wednesday, Feb. 10th. I saw the inspector last night, he wants to compromise with me. I shall see him to-night again. I do not think they can make a case. I feel all right; the servants of God told me to go when I left this country, and I went; they told me to come and I came, and I feel that it is all right. I have enjoyed myself first-rate; wherever I have gone I have been received with the greatest of kindness and respect, far beyond what I expected. The blessing that was pronounced upon my head has been fulfilled to the very letter. I am well in body and mind—never felt better. I know I am engaged in the work of God.

As ever your brother in the covenant of peace,
ROBERT HOGG.

Gremsay, Orkney, Feb. 8th, 1875.
President Joseph F. Smith.

Dear Brother,—Your welcome letter of January 14th, was gratefully received and duly appreciated—many thanks. Peace be with you. I am trudging along as best I can, in my simple and humble way, watching the dictates of the Spirit and trying to govern my movements accordingly. In hopes that it will not weary your patience I will venture to give you a description of these Northern Islands. The Orkneys—the “Orcades” of the Romans—lie off the North Coast of Scotland—between the 58° and 60° (degrees) of north latitude, and between the 2° and 4° (degrees) of west longitude. (So you see that I am about 1,200 miles north of Salt Lake City, and 390 north of Liverpool, consequently there is some difference between the climate here in mid-winter and that of St. George; our days are very short. At high water the islands number seventy-three—at low water only fifty-six, the rise and fall of the tide being about twelve feet. Twenty-nine are inhabited—nineteen more could support a family each. A fall of the tide from low water mark, of 30 feet, would reduce the number of the Islands to 23, of 60 feet to 10, of 90 feet to 5, and of 120 feet to one island. The highest hill on the group is fifteen hundred feet high. The population is 33,000. The rental valuation £64,000.

The Shetland Islands, 90 miles off, bearing north-east, have about the same population, but the Islands being more barren, although having more surface, the rental valuation is only one-half, or about £32,000. Many of the Shetlanders are leaving for New Zealand and other places. The principal occupation of the inhabitants of both groups is farming, fishing and knitting. The Islanders are healthy and industrious, rather hospitable, averagely educated and intelligent, but very bigoted and much under the influence of the clergy and landlords. They will be a very fine people when prejudice is broken down; it is much modified since my boyhood days, and is fast tumbling down. The religion is Protestant, of varied hues—against the Church of

Rome in particular and like all other sectarian churches, against the Church of Christ in general. Like all other sectarian as well as other heathens, they have something to worship, A magnificent nothing, called by the name of the God of Israel! having nothing in common with him but the name, which they have surreptitiously assumed. I feel to say however that:

"Bright sunny days await them yet—
Hope's rainbow thro' the storm is gleaming—
Tho' now their sky is dark with clouds—
T'will yet with happiness be beaming."

May God grant it, for many of them are warm-hearted, although in positive slavery.

I am happy to inform you that I have baptized seven very fine people

between the ages of thirteen and twenty-five, since I last wrote to you, and all of them are rejoicing in the hope of eternal life. A good spirit prevails among them. I have also blest one child, the only child of a believing, happy pair. I have hopes for the future, so you will perceive, dear brother, that God is blessing to some extent your Presidency as a reward and result of your anxiety to find out the honest and upright. May God inspire all the Elders to partake of your anxiety and desire to bless the people. Remember me in your faith and prayers.

Love to all friends, with a fervent God bless you.

Your brother and well wisher,

PETER SINCLAIR.

UTAH NEWS.

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From the *Deseret News* :—

KILLED BY A SNOW-SLIDE.—Payson, Jan 18th, Albert Stickney was killed in Summit Canyon last Saturday by a snowslide. The body was dug out this morning. It lay under twenty feet of snow and debris. He leaves a wife and four children.

I. M. Coombs.

FROM ST. GEORGE.—A private dispatch from St. George (Jan. 23.) states that the weather in that part of the Territory is beautiful and the roads are excellent. The health of Presidents B. Young and Geo. A. Smith continues good.

MORE SNOW-SLIDES.—Considerable excitement was caused in this City this morning Jan 20th, by the reception of dispatches from Alta, stating that six persons were killed at that place last night by snowslides. The slides were two in number, and came down one on each side of the Emma mine, carrying away the ore houses and trestle work. In the descent the two slides came together at Alta, burying and killing Mr. Carey, and his wife and two children, "Old Mickey" (Michael Kelly) and another man, named Vanderlee. The affair caused quite a consternation at Alta, and many of the residents were either leaving or preparing to leave there this morning.

A LEMON.—Mr. Wm. Wagstaff, the gardner, who lives at the southeast corner of the city, brought to us this morning Jan 23rd, a lemon, grown by himself the past season and just taken off the tree, which is three years old and about two and a half feet high. He imported it from California, and grows it in a box, taking it from the open air into his greenhouse in the latter part of October, to preserve it from the frosts. The tree is now in bloom again.

A BAD ACCIDENT.—Yesterday Jan 19th, a five year old boy named Christopher Galbraith, who resides at Kaysville, met with a very bad accident at that place. He was feeding a hay-cutting machine, which was being turned by another boy, when his right hand was caught by the knives, which severed all of the fingers excepting the little one, and a portion of the palm from the hand. He was brought to town by his father yesterday afternoon, when he received surgical treatment from Dr. Benedict.

A CHANGE.—We understand a change is being made in the clothing department of Z. C. M. I., of which Mr. H. W. Naisbitt will, we believe, have charge, until it closes out, which will be done as soon as practicable, the Institution becoming wholesale, in all its departments, as rapidly as convenient.

A BAD RECOMMENDATION.—It will be seen by the dispatches that the committee on elections of the House of Representatives have recommended, in their report on the subject, that Delegate Cannon, the able representative from this Territory, be expelled from the House on the ground of his being a polygamist, which is a very senseless and inconsistent recommendation indeed, and one it is presumed not likely to be acted upon.

From the *Salt Lake Herald* :—

UTAH SOUTHERN RAILROAD.—The annual meeting of the Utah Southern stockholders was held at the company's office yesterday, Jan 16. when the several reports of the officials were presented. The affairs of the road were shown to be in a satisfactory condition. The following were elected directors for the ensuing year : Brigham Young, Sen., William Jennings, John Sharp, Feramor Little and W. H. Hooper. At a subsequent meeting of the board the officers were elected as follows : President, William Jennings ; secretary and assistant, respectively, George Swan and D. G. Swan ; treasurer, L. S. Hills ; superintendent, F. Little.

From the *Ogden Junction*, Jan. 12 :—

Sunday evening, a little girl, seven years old, the daughter of Mr. William Chappel, who resides on the bench, was sitting in a chair by the fire when she suddenly expired. The poor little girl had been suffering for some time with whooping cough and inflammation of the lungs supervened. She was known to be in a dangerous condition, and was under medical treatment, but her sudden death took her parents and friends by surprise, and the family is plunged into the deepest grief.

LADIES RELIEF SOCIETY.—The ladies of the Relief Society have been making great exertions to start a home-made straw hat and bonnet business in this city. Mrs. Jane Richards has given instructions to a number of young folks in the art, at her own residence, and now they are about to commence public business. Bishop Herrick has provided a good place for the purpose, having given them the use of the house north of and close to the Utah Hotel, which is one of the most prominent points in the city. Business will be opened in a few days.

IRON WORKS.—Josiah Parkes, Esq., Supt. of the Ogden Iron Manufacturing Company's Works, in this city, has returned from the East. He expects that in about a month the Works will be so far forwarded that the furnace fires can be started. There is no enterprise that is watched with greater anticipation in this city than the Iron Works, and we shall rejoice when the precious metal assumes the shape of "pigs."

From the *Beaver Enterprise*, Jan. 5 :—

At a meeting held in the Beaver meeting house on Sunday, a sufficiency of grain was donated to feed about eight teams six weeks, the time asked for a few teams to haul lumber from Mt. Trumbull for the St. George Temple. Bishop M. L. Shepherd will superintend about one dozen teams from this county. He is an old and successful freighter.

From the *Utah County Times*,—

Yesterday Jan 19th, quite a number of young men and boys from Provo turned out on horseback and in sleighs to hunt rabbits on the river bottom. We heard that some of the parties killed as high as sixty and others quite a large number. The snow being so deep the rabbits were unable to get away and they were easily caught or killed. We are not sorry for this attempt at exterminating these pests, for they nearly ruined all the grain crops on the bench lands last summer.